

PSALM 24

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A SONG OF SATISFACTION SHOUT OF VICTORY

After the sorrow and suffering of Psalm 22, depicting the sacrifice of Calvary; and after the service and shepherding of Psalm 23, depicting Christ's priestly ministry; there follows the eternal sovereignty of the Lord Jesus Christ in His messianic kingdom as set forth in Psalm 24. The sweet singer of Israel bounds from one pinnacle of truth to another in these three psalms, finally reaching the grand consummation toward which all creation moves, the final and complete victory of Christ.

The theme of the psalm is sounded at its very outset. It is the earth and its fullness with all who dwell therein (vs. 2). By the very nature of this statement, the psalmist is intimating what was apparent to him and to all the people of God, and for that matter, to the people of the world, that the earth and its fullness together with the great mass of its people are subject to the Lord. It appears that usurpers have taken over what belongs to the Lord, or else it never belonged to the Lord. But appearances are deceitful. What seems to be true today will not necessarily persist forever. Therefore in the face of present-day appearances, the psalmist asserts the underlying and fundamental fact that "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

Three reasons are then cited why this fundamental affirmation is made. The first is a fact of the past. The earth is the Lord's by the sovereign right of creation. "For he hath

founded it upon the seas, and established it upon the floods" (vs. 2).

The second is now a fact, but when the psalmist wrote it was yet to be fulfilled. The earth is the Lord's by the sacrificial right of Calvary. The hill of the Lord is the place of government and authority, as Psalm 2:6 declares. The Father has already by decree set His Son upon that hill. His right to that hill however is moral. He has clean hands and a pure heart. He has not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive blessing and righteousness from the Father (vss. 3-5). How like the words of Psalm 43:6-8 and Philippians 2:5-11. Since He humbled himself unto death, God also hath highly exalted Him and given Him the name which is above every name, that every knee should bow and every tongue confess that Jesus Christ is Lord.

There is also a third reason why the earth is the Lord's. It is by the subjugating right of His coming in glory. This right is still future, even to us. Yet the faith of the psalmist

spanned the centuries to behold Him in His revelation glory when all enemies will be destroyed by the conquering Messiah (vss. 7-10).

By identification with the Messiah, there will be a generation of people who will also ascend with Him into the hill of the Lord. The perfect fulfillment of verses 3-5 are in the Messiah himself. But in verse 5 it is clear that a grant of blessing is made to the Messiah, and then in verse 6 it is dispensed to those who seek the face of Jacob, Israel, ultimately the One who came through the loins of Jacob, the great Messiah. This begins with the saints of the Old Testament, expands into the saints of the church, and finally all those who find salvation in Christ.

The triumph is reached in the concluding verses of the psalm when the Messiah advances to the hill of the Lord. A company of saints heralding his approach send forth the cry of victory and demand entrance for the King (vs. 7). Another company challenge His right (vs. 8a), but the first company echoes back His claim (vs. 8b). Again this is repeated, indicating finally that the conquering Messiah is the Lord of hosts, the King of glory. He now enters in to possess His possessions along with the redeemed forever more. Then shall sorrow and sighing flee away, and the earth shall be full of the knowledge of the Lord as the waters cover the sea. The fundamental fact will then be realized, that "the earth is the Lord's, and the fulness thereof."

